Easy Lessons

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BY

E. MARSDEN, B.A.

With Numerous Illustrations and Maps

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EASY LESSONS IN INDIAN HISTORY

BY

E. MARSDEN, B.A.

INSPECTOR OF SCHOOLS, CENTRAL CIRCLE, MADRAS
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WITH NUMEROUS ILLUSTRATIONS AND MAPS

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PREFACE.

THESE Easy Lessons are intended for Primary Schools. They have been adapted from the *History of India for Middle Schools* by the same author. Some of them are given in more detail, as for example, the story of Rama and the story of Núr Jehán. The style is as simple as the author can make it.

Each lesson is more or less independent of the rest, so that there is room for selection for teachers who may find that their pupils cannot get through the whole book in a year.

The numerous illustrations will, it is hoped, make the book interesting to little boys.

E. MARSDEN.

MADRAS, 1901.

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EASY LESSONS IN INDIAN HISTORY.

I. The Great Snowy Walls of India.

1. India is a part of Asia from which it is cut off by lines of great mountains, which, like mighty walls of snow, stretch across the north of the country for more than a thousand miles. They are called the Him-álayas, and are four or five miles high, and in some parts nearly six miles high, and seem to touch the sky. You would find it very hard to climb over a wall twenty feet high, would you not? Think of a thousand walls, each twenty feet high, piled one on the top of another! Why, they would reach far above the clouds!

2. "Hima" means "snow," and "álaya" means "home," so that "Him-álaya" means the "Home of Snow." This name is given to them because on the tops of those lofty mountains there lies snow which never melts. It is very cold, so that neither man nor beast can live up there, and no tree can grow. Not a sound can be heard, and there is nothing to see but wide fields of ice and snow.

3. The country to the north of India, on the other

side of the Him-álayas, is called Central or Middle Asia. There, too, it is very cold, the ground is for the most part hard and stony, very little rain falls, and there are very few rivers. It is so high up, that a part of that country is called the "Roof of the World." The people who live in those cold uplands wander about from place to place to get grass for their cattle. They find it hard to live, for grain does not grow easily.

4. But below the Him-álayas, on the south, there are wide plains, warm and sunny, through which great rivers flow. It is easy to live, for the soil is rich, there is plenty of water, and all crops grow well. These plains stretch, like one great garden, for a thousand miles from east to west and are called Hindú-stán or Northern India.

5. The great snowy walls shut in this rich garden on the north. And on the other sides, on the east and on the west and far to the south there is the vast Indian Ocean. In very old times, long, long ago, there were no ships. Men had only small boats which could not cross the great stormy ocean. So, in old times, the rich garden of Hindústán was kept safe by the deep sea which goes all round three sides, and the great walls of snow on the north.

6. If these great walls went right round the whole northern side of India, from the eastern to the western sea, no one could come down into India from the cold countries in the north. But at both ends, on the east and on the west, these great mountains sink into lower hills through which there are openings or valleys called Passes, because men can *pass* through them. They, too, are very high and often filled with



THE GREAT SNOWY WALL.

snow, and it is very hard to pass through them. Yet bold, hardy men can get through.

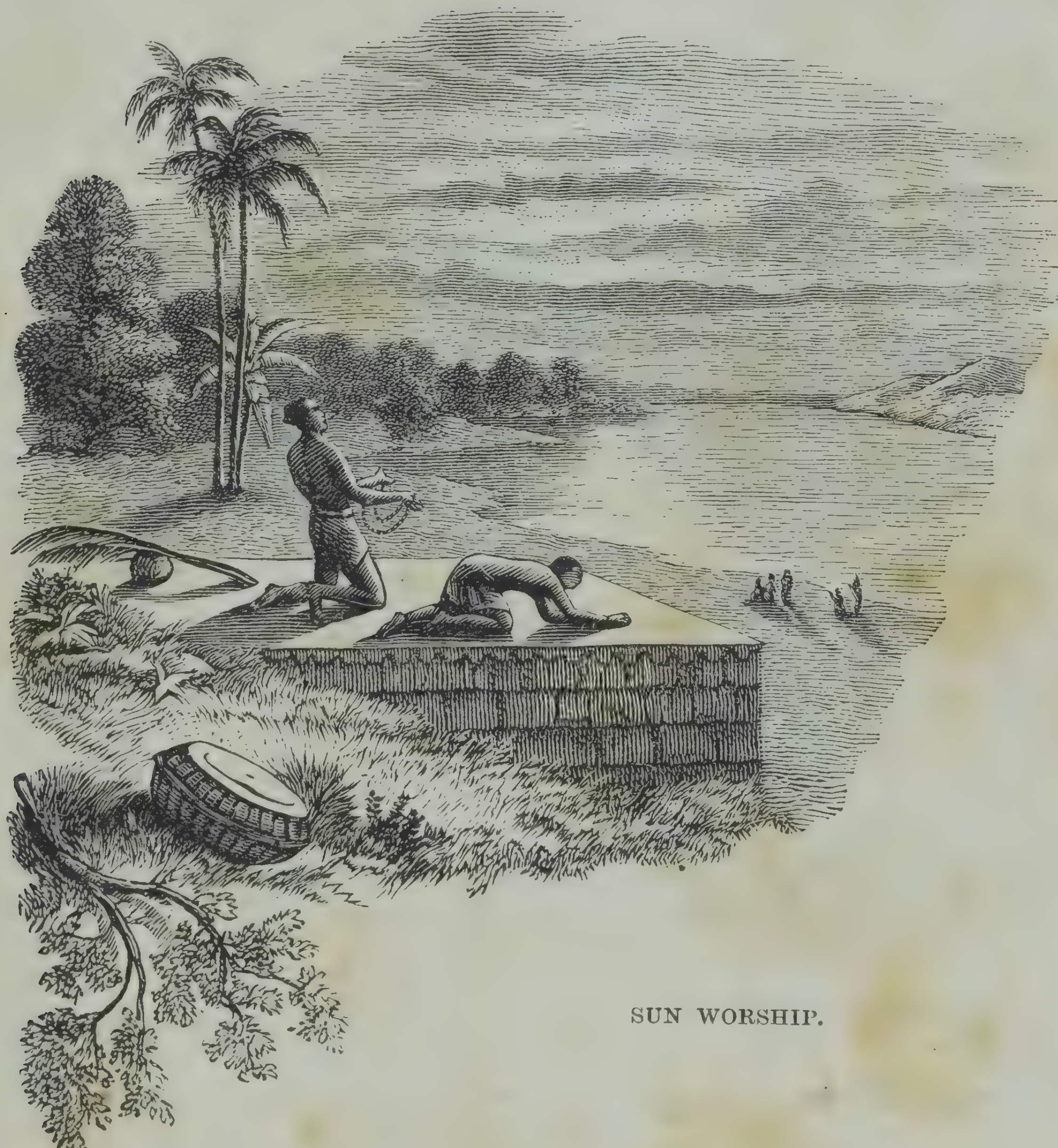
7. From the earliest times, the men who live in the cold countries in the far north have come down through these passes to the rich, warm plains that lie below, and when they have found how much easier it is to live there than in the north they have made those plains their home.

2. The Story of India.

1. When these bold, hardy men from the north came down into India through the mountain passes, they fought with the people they found in the country, and made them their servants. Some of them they drove far down into the South of India. These men from the north were tall and fair and much bigger and stronger than those who lived in the south. They worshipped the sun, the moon, the sky, and the wind, which they thought were gods. They were called Aryans and spoke a very old language called Sanskrit. They held in scorn the men who lived in the south and who were short and black and ugly and lived in the woods.

2. The men of the south had lived in the rich plains of Hindústán for many ages before the tall, fair men of the north had come there. They too had at first come into India by the passes in the north-west and had slowly gone on and on, all across the wide plains and then along the east coast, till at length, after hundreds of years, they came down into the south, into the country now called Madras. Here the

sea stopped them and they could go no further, and here their children's children are still living. They are called Drávids. As they have lived for thousands of years in a very hot country they have become very dark. These men in the old times worshipped snakes



SUN WORSHIP.

and trees. They did not love their gods but feared them and prayed to them not to hurt them. They now speak several languages of which the chief is Tamil.

3. The people who at first came down into India and lived there—the Drávids and the Aryans—are called Hindus. The story of India goes on to tell you

how, long afterwards, other swarms of men came down by the same passes. They were called Muhammadans. The first of them came down about a thousand years ago. They kept on coming, and after five hundred years had passed, they overcame the Hindus and ruled over most parts of the country.

4. Last of all men came to India from Europe in ships to trade, that is, to sell things they brought with



SNAKE WORSHIP.

them in their ships to the Indians, and to buy from them the things that grow in this country. These people from Europe, the Portuguese, and Dutch, and French, and English first came to India about five hundred years ago. They fought with one another, and, in the end, the English overcame all the rest and drove them away and at last they took nearly the whole of India. The English are now the rulers of the country, and the King of England is the Emperor of India.

3. The Story of Ráma.

1. In very old times, at least three thousand years ago, the Hindus of Northern India were divided into many nations. At the head of each nation was its Rajah or King, who ruled over it. The people were divided into four great classes or castes.

2. The men of the highest caste were called Brahmans. They were the priests, and their work was to worship the gods. The rest of the people thought that they were very holy. The next caste was the Rajputs. They were the soldiers, and had to fight for all the rest. The Rajah was always of the Rajput caste. The third caste was the Veisyas, who were the traders or shopkeepers. The fourth caste was the Sudras. They had to till the ground and do other work for the rest of the people. There were also in every nation a great many Pariahs or out-castes, who were the slaves of the other castes.

3. The most famous of all the early Hindu Rajput Rajahs was Ráma. His father ruled over the country now called Oude, in Northern India. He was the strongest and bravest man in all the country round.

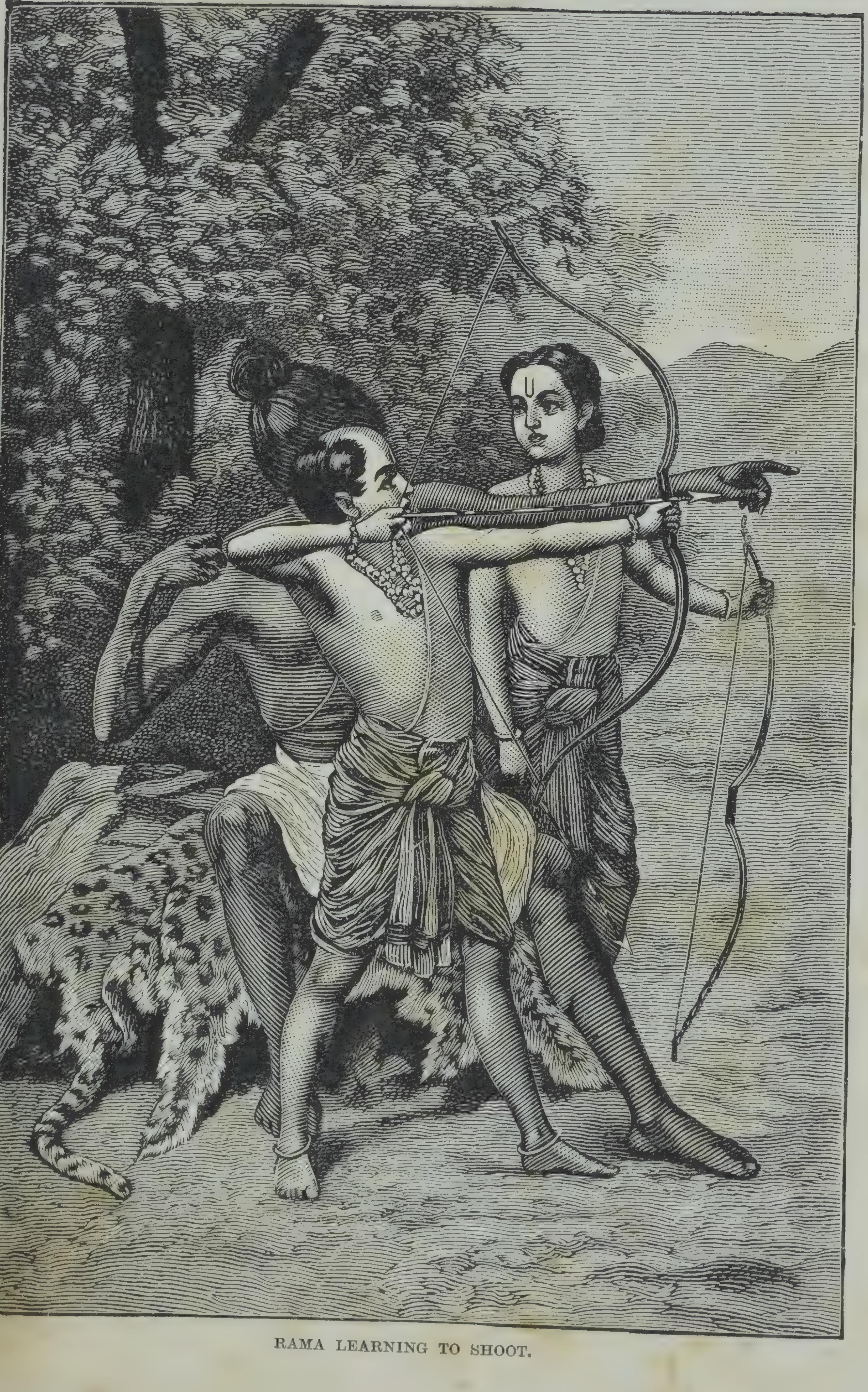
4. The fairest maiden of that day was Sita, daughter of another great Rajput prince. This prince had a very large, heavy bow, and he said he would marry Sita to anyone who could bend the bow. Sita was so good and so sweet and so pretty that every prince in the country wanted to make her his wife. So prince after prince tried to bend the great bow, but failed. Some of them could not even lift it from the ground, it was so heavy. But when Ráma came he bent the

mighty bow with ease, and went on bending it till it snapped in two. The people all clapped their hands and shouted for joy, and Ráma was married to Sita with great pomp.

5. The father of Ráma loved him best of all his sons, and wished him to be king of Oude after his death. But he had three wives, and his youngest wife, who was not Ráma's mother, wanted her own son, and not Ráma, to get the kingdom. One day the foolish old king told her that he would give her anything she asked him for. She said at once, "Send Ráma away to the forest for fourteen years, and give me your word that you will make my son king when you die."

6. The old king was filled with grief when he heard his wife say this. He could not bear the thought of sending his dear son away; and the people of Oude, who all loved their brave, handsome young prince, were very angry. They begged him not to go. But Ráma would not listen to them. "A Rajput king," he said, "must keep his word. It were better that I should die in the forest than that my father should break his word."

7. Ráma did not want Sita to go with him, for he thought she could not live in the wild forest. He told her she must stay at home. But Sita would not be left behind. "Where you go," she said, "I will go. I am your own true wife and will never leave you. I did not marry you to stay with you only when you lived in a palace; and I know I shall be happy with you wherever you are. The wild woods will be to me a palace if my dear husband Ráma be there, and without him the finest palace in the world would be only



RAMA LEARNING TO SHOOT.

a lonely forest hut. Do not tell me to stay behind. Where you live I will live, and where you die there I too will die."

8. So Ráma left his father's court, and with Sita and his brother Lakshmana, who said he too would go with him, went far away—first into the hill country in Middle India, and then into the great forests in Southern India. They went part of the way in a boat.

9. Soon after Ráma left Oude his old father, who could not bear to be without him, died of grief. The wicked step-mother then thought her own son would reign as king. But he was good and true, and loved Ráma. He went after him, and found him, and tried to make him go back and be king of Oude. But Ráma would not return. "My father gave his word," he said, "that I should live for fourteen years in the forest, and I said I would do so. A Rajput prince cannot break his word. Till fourteen years pass I will not go back." So his young brother had to return alone. But he would not take the kingdom. He put Ráma's shoes on the throne to show that he was the rightful king, and he ruled over Oude in his place till he should come back.

10. In the wild forests Ráma stayed for many years. He made friends with the men who lived there. As they were small and black and ugly, and lived among the trees, the Rajputs, who were tall and fair and handsome, called them monkeys. A wicked king named Rávana took away poor Sita one day when Ráma and Lakshmana were out hunting, and carried her off to his own country, Lanka, now called Ceylon. But Ráma went after him, and was helped by his dark-



RAMA GOING TO THE FOREST.

skinned friends who lived in the woods. One of their chiefs was called Hanumán, whom to-day the Hindus worship as the great Monkey-god. Rávana was killed, and Sita came safely back with Ráma.

11. At last, when fourteen years were over, Ráma went back to Oude, and reigned there as king for many years. The story of his life is told in a book called the Rám-Áyana. After he died the Hindus worshipped him as a god. Every Hindu boy should try to be as brave and as true to his word as Ráma was, and every Hindu girl should try to be like the sweet, the good, and the loving Sita.

4. The Story of Buddha.

1. About 2500 years ago there lived in North India a Rajput prince who ruled over a tribe called the Sakyas. He was brave and warlike, and wished his only son, Gautama, to be a warrior like himself. So he taught him how to use the spear, the bow, and the sword. Gautama was a fine, handsome lad, the pride of his father and all the Rajputs of his tribe. He was married to a dear wife, and had a little son. He lived in a fine palace, and had everything that could make life pleasant.

2. Gautama had always been a very thoughtful boy. He was gentle in his speech, had a kind heart, and was full of mercy to all. Often when hunting he would stop, with his bow half drawn in his hand, when he saw the harmless deer grazing in the forest. "Why should I hurt the poor creatures?" he would say, and then he would put the arrow back into its case and go

home without shooting anything. Often, in a race, he would stop because his horse was tired and breathed hard, and he would lose the race rather than give pain to his horse.

3. One day, in the spring season, his father asked him to come out with him for a ride to look at the beautiful fields. As they rode slowly through the land full of gardens and wells, and green grass and corn fields, and trees covered with fruit, Gautama felt pleased and happy. But he saw a ploughman driving along a poor bullock which had a sore on its back and beating it with a stick to make it go till it nearly dropped down with the pain. Then he saw a hawk eating a dove. A little further on he saw a dove killing and eating some flies. So he went home full of sorrow.

4. Some time after this Gautama had a dream. He saw a man old and feeble, unable to walk and scarcely able to stand, he was so weak from age. And a voice said to him in his dream: "You, too, will get old and feeble like this, Gautama." Then he saw a man very ill, groaning with pain. And the voice said: "You, too, will one day get ill and full of pain like this, Gautama." Then he saw a man lying all stiff and cold and dead on the ground. And the voice said: "You, too, must die, Gautama."

5. The next day Gautama, who was then thirty years old, left his father, his wife, and child and went away into the woods, where he lived for seven years, trying to think of some way by which he might stop, or at least lessen, the pain, the sin, and the sorrow he saw all round him in the world. And at last he thought he had found the right path to happiness.

6. He then came back from the woods into the world, and for forty-five years he wandered about the country, preaching a new religion. He gave up his old name Gautama as he did not wish to be a prince any longer, and took the name "Buddha," which means the 'Wise' or one who has got Buddhi, that is 'Wisdom.' His religion is known as Buddhism. Many men followed him, and even in his lifetime hundreds of thousands of Hindus became Buddhists. Buddhism was the chief religion in India for about a thousand years.

7. Buddha was one of the kindest men who ever lived. He taught people that it was their duty to be good and kind to all animals and that it was a sin to be cruel or to hurt anyone. He said all men were free and equal in the sight of God, and that one man was as good as another if he lived a pure and holy life and spoke the truth and did no sin.

5. Muhammad the Prophet of Arabia.

1. Ages after the Hindus had filled the country and built great cities, fresh tribes came down into the plains of Hindustan from the countries in the North-West. They were the Muhammadans. They began to come to India about a thousand years ago. The first Muhammadans were Arabs.

2. The Arabs came from Arabia. In that country there are no rivers and no lakes. The poor Arab tribes roam over the sandy plains in search of grass for their horses and their camels, their flocks and their herds. In the old times they had many bad and cruel

customs and were always fighting with one another and killing one another. They worshipped many idols.

3. About 1400 years ago there lived an Arab chief named Muhammad. He was grieved at the evil customs of the Arabs and thought he would make them better. He said that there was only one God and God had told him to preach to the Arabs and tell them that it was a great sin for one Arab to kill another. All Arabs, he said, ought to be like brothers of one family. He said it was wrong to worship idols.

4. At first the wild Arabs would not listen to him and some of them tried to kill him, but at last they all did as he told them, broke their idols and obeyed him. Before he died, all the Arabs had joined him. As his name was Muhammad, they called themselves, after him, 'Muhammadans,' and said he was their prophet.

5. The Arabs could not fight with one another any more because they had to be like brothers. Yet they were just as fond of fighting as they were before. They thought that if it was wrong for them to have idols it must also be wrong for other people to have them. So they thought they ought to make other nations break their idols too, and become Muhammadans like themselves. They said they would kill those who would not yield to them and seize their lands and their goods. Those who did yield to them they did not hurt but called them their brothers. They thought that if they died fighting God would be pleased with them and take them to heaven.

6. The Arabs soon took the countries that lie to the

north of Arabia. The rich spoils that fell into their hands made them long to take other countries. So they went on from country to country and one after another they took Persia and Turkestan and Afghanistan. All these countries became Muhammadan and are Muhammadan to this day.

6. Mahmúd of Ghazni.

1. About a thousand years ago, the chief city of Afghanistan, the country to the North-West of India, through which the passes into India lie, was Ghazni, and the King or Sultan of Ghazni was named Mahmúd. The people of the country were called Afghans. They were all fierce Muhammadans.

2. India was at that time one of the richest countries in the world. The Hindus had built great cities and rich temples that were full of gold and silver. One of the oldest and most holy of these cities was Kási or Benares. There was great trade between India and the countries to the west and the countries of Europe. Rich goods used to be carried from India to these countries, on the backs of camels, through the passes of Afghanistan.

3. When Mahmúd was a boy, he had often seen the long lines of camels laden with these rich goods, as they passed through his father's country. He used to talk to the merchants, and they told him all about the great cities and rich temples. He said that when he grew up to be a man and was king he would make war on the Hindu Rajahs, break their idols in pieces, knock down their temples, as the Arabs had done in other

countries, and bring back to Ghazni their gold and silver and rich goods.

4. Mahmúd became king at the age of thirty, and did as he had said. He waited till the rains were over and the snow which filled the passes had melted away, and then led his army down into India. He



BENARES.

took a good many camels and horses with him to bring back the spoil. The Rajputs fought bravely against the foe, but the Afghans were bigger and stronger than they and had better horses. The Hindus were put to flight and a great many of them were killed.

5. In the great Hindu cities on the Ganges and Jumna, the rivers that flow through the rich plains of

Northern India, there were temples with golden roofs held up by pillars of gold. The very floors were paved with gold. The idols were made of pure gold with eyes of rubies. On them hung heavy necklaces of diamonds and pearls and sapphires.

6. Mahmúd and his fierce, wild Afghan soldiers laughed for joy when they saw the rich spoils before them. The Sultan walked through the temples, broke the idols to pieces with his own hands and took away the gold and pearls and rubies. The soldiers went over the city, and each man took what he liked from every house in it, killing those who would not give up their goods. From one city alone 350 elephants and thousands of camels were laden with the spoil. From that one city 50,000 Hindus were taken away to Ghazni and sold in the streets as slaves for two rupees each. Most of them were forced to become Muhammadans.

7. When he got back, Mahmúd made a great feast in Ghazni, and asked all the Afghans to come to it. The gold and silver and silk cloths and rich goods which he had brought back from India were laid out on great tables for the people to see. Even the poorest Afghan was given a large present.

8. In this way Mahmúd led his Afghans into India seventeen times. Getting bolder and bolder, he went further and further each time. The last time he went far to the south, to the country of Guzerat. Here there was a very old temple known all over India for its vast wealth. In it there was a great idol fifteen feet high, called 'Sóma-nát' or the 'Moon-lord.' It was so far away that the priests thought they were quite safe. After a long, weary march of 350 miles

through a great desert, the Afghans reached the temple and put to flight hosts of Rajputs who had come from far and near to fight for their great Moon-lord.

9. Mahmúd then went into the temple. The trembling priests begged him to spare Sóma-nát, and said they would give him a great deal of money if he would do so. But, in a fierce voice, he said: "I am not a seller of idols; I am Mahmúd, the idol-breaker." As he spoke, he struck the great idol a mighty blow with his iron club and broke it to pieces.

7. The cruel Patán Kings.

1. Mahmúd of Ghazni was only the first of a long line of Afghan kings who, for the next 500 years, went over Northern India killing the people, robbing them of their gold and silver, knocking down their temples and breaking their idols to pieces.

2. When the Afghans found how nice and warm India was, and how easy it was to live there, they did not go back to their own country, but stayed in India and made it their home. After a while Afghan kings ruled in Delhi, and made for themselves kingdoms in all the country around.

3. The Rajput chiefs found that they could not fight the fierce Afghans, on their big heavy horses, in the open plains of the Ganges. So they left all that part of the country, and, with their wives and their children, and cattle and goods, went away hundreds of miles southwards to the uplands, to the north of the Vindhya mountains, east and west of the Aravalli hills. Here the Rajputs could fight the Afghans.

They built forts all over the country and lived there. From that time it has been called Rajputana, or the country of the Rajputs.

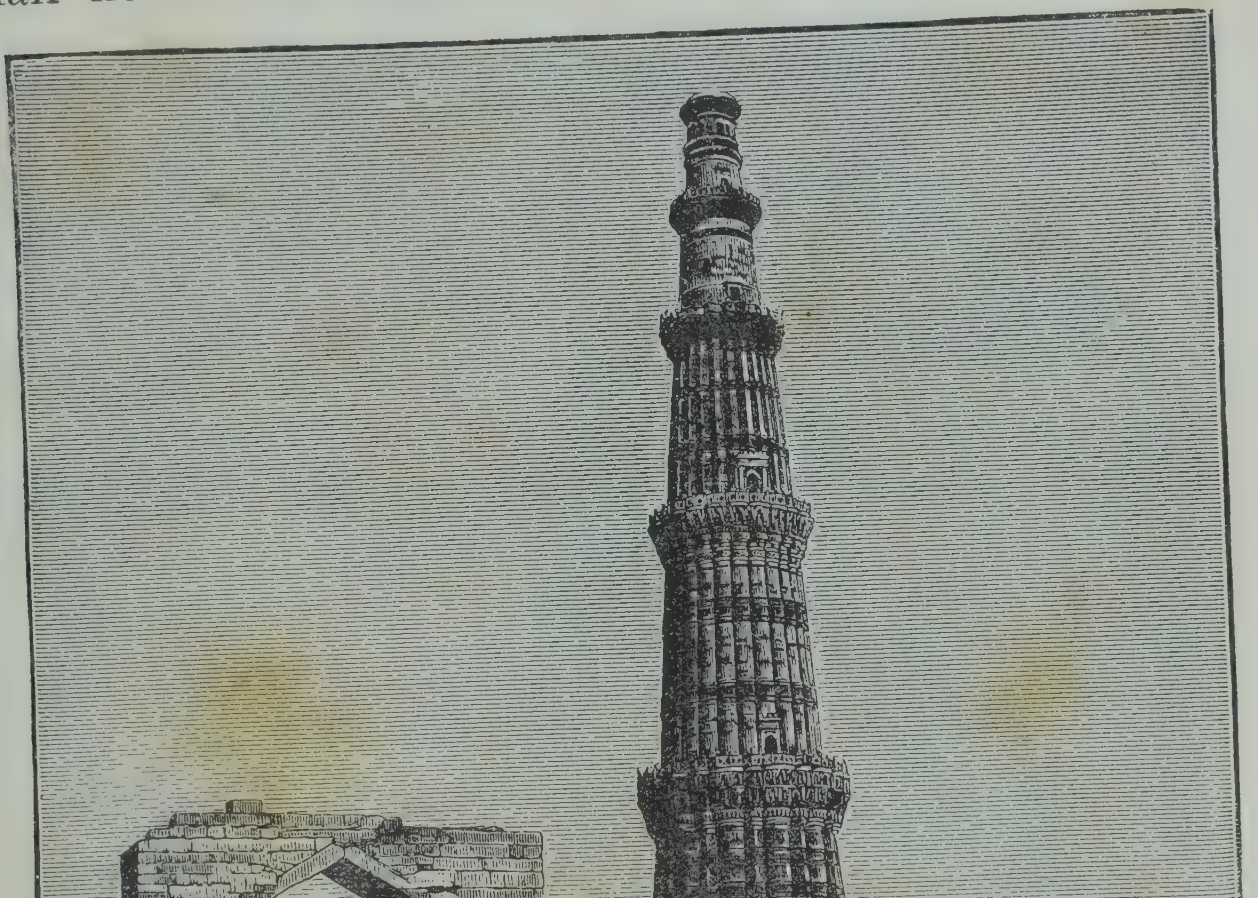
4. As the Afghans first settled in the town of Patna, on the Ganges, the Hindus called them Patáns, and by this name all the Afghan kings who ruled in India are known.

5. There were twenty-nine of these Patán kings who ruled in Delhi, and they were all very cruel to the Hindus. Some of them were worse than others, but even the best of them thought it was right to try and force the Hindus to become Muhammadans, and to kill or hurt those who would not do as they wished. One of them, named Kuttub, knocked down twenty-five Hindu temples, and, with the stones, raised a great pillar 250 feet high. It is the highest pillar in the world, and though it was built 800 years ago it is still standing. It is called the Kuttub-Minár, or Pillar of Kuttub.

6. Another cruel king, named Ala, used to hunt men as if they were deer. He would make his soldiers go round a large piece of country and drive all the men, and women and children, into the middle, and kill them as they tried to run away.

7. It was a dreadful time for the Hindus. The life of no man was safe, even in his own village. No one knew, when he got up in the morning, whether he might not be killed before night. No one could tell, when he went to sleep, whether in the night time the cruel foe might not rush into his house, kill him, carry off his goods, and take away his children to be slaves. So every one who had money or jewels hid

them in holes in the ground to keep them safe. Many fair fields were left untilled, for the people ran away



THE KUTTUB-MINAR.

into the woods to hide when they heard that the Afghans were coming.

8. Once, during this time, a fierce king, more cruel

even than Ala, came down into India with a great horde of wild, savage men. He came from Turkestán, the country that lies to the north of Afghanistán. His name was Timur, and, as he was lame, he is often called Tamar-lane, or Timur the lame. He had great thick fingers and very long legs. He was tall and fair, and his eyes were bright, and seemed to look men through and through. His heart was as hard as a stone. It is said that he killed more people than any man who ever lived.



TIMUR THE LAME.

9. The cruel Turk marched upon Delhi with a vast army. As he went along he burnt all the towns and villages. He took so many captives that his soldiers could not guard them. He did not want to let them go, so he killed 100,000 of them. After taking Delhi he went back to his own country with everything he could carry away.

10. He was only five months in North India, but the people never forgot him. For years afterwards when a Hindu mother wanted to frighten a naughty little boy she would tell him that Timur would catch him if he were not good.

8. Bábar the Brave.

1. The Moguls were the greatest of the Muhammadan Kings of India. They came after the Patáns and ruled North India for about 200 years. There were fifteen of these kings, but the first six of them were much greater than the rest who were kings in name only, and had very little power.

2. These kings are called Moguls or Monguls because the Hindus of that time who did not know much about other countries thought that the first of them, Bábar, came from Mongolia, a country in the middle of Asia. He really came from Turkestan, the country west of Mongolia.

3. When the father of Bábar died, he was a boy, thirteen years old. He soon had to fight for his life with a cruel uncle who seized on his little kingdom. For twenty years he moved from place to place, and often had to sleep in the open air on the bare ground. At length he saw that it was of no use to stay longer in his native land, Turkestan, for it was full of brave chiefs who were stronger than he was. So he asked his men if they would go down with him into Afghanistan. Like him, they too had no settled home and they gladly agreed to go with him. The Turks were stronger and braver than the Afghans, and Bábar and his men soon took the country.

4. After a few years, Bábar thought he was strong enough to go down, still further south, into India. He marched upon Delhi, where a Pátan king was reigning, put him to flight, and became King of Delhi.

5. The word "Bábar" means lion, and Bábar was

as strong and as brave as a lion. He could take up two tall men, one under each arm, and run along the top of a high wall without falling. He swam across every river he met and often rode a hundred miles in a day. But he was not cruel, like Timurlane. He had a kind heart. He did not come to India to kill or hurt the people or knock down their temples or to carry off their goods, but to rule over them like a wise and good king.



BABAR.

6. He did not reign long in Delhi. After he had been four years in India his son Humáyún, whom he loved very much, got very ill and it seemed as if he must die. Bábar could not bear the thought of losing his dear son. A pious man said to him, "If you pray to God and say that you will give up to him the best thing you have, perhaps he will spare the life of your son. Say you will give up the great diamond you took at Agra." Then Bábar said, "No, my own life is the best thing I have. It is more to me than the great diamond. I will give up my own life for the life of my son." He walked three times round the bed of his son and prayed to God to take his life

and spare the life of Humáyún. Then he cried out "I have borne it away," meaning that he had taken on himself the illness of his son. And it seemed as if God had heard his prayer, for Humáyún got better and better till at last he was quite well while Bábar got worse and worse until he died.

9. Humáyún the Kind.

1. The word Humáyún means "lucky," but Humáyún was the most unlucky of all the first six Mogul kings.

2. Bábar had four sons and loved them all. A short time before he died he said to Humáyún, who was the eldest of them, "If God, my son, should give you my kingdom after I die, I charge you to deal kindly with your brothers." Humáyún, with tears in his eyes, said he would never forget his father's words, and indeed it was not hard for him to do so, for he loved his brothers and did not wish to hurt them. He gave each of them a part of his father's kingdom to rule over and kept only Delhi for himself.

3. But very soon the Patáns, uuder a chief called Sher Shah, or the Tiger King, fell on Humáyún and drove him out of Delhi. He asked his brothers to help him, but instead of doing this they fought with him and tried to kill him. He then fled to Persia and the Shah or king of that country was very kind to him and gave him help. He wandered about for fifteen years and at last came back to India and re-took Delhi.

4. As he was on his way to Persia—fleeing with

his wife and a few faithful friends from the Patáns who were trying to catch him—there, in the desert, a son was born. Whenever a Mogul prince was born, the king used to give rich gold and gems to his chiefs to shew how glad he was.



HUMAYUN.

5. But poor Humáyún had no rich gold nor had he any gems. He had scarcely anything to eat. But he had in his pocket a small piece of musk, a rare scent. So he took out the musk and gave a little of it to each of the few faithful men who were with him. As the sweet scent filled all the air Humáyún said "I hope that the fame of my son will fill all the world, when he comes to be king. I will call him Akbar, which means 'Very Great,' for I hope he will be a very great king."

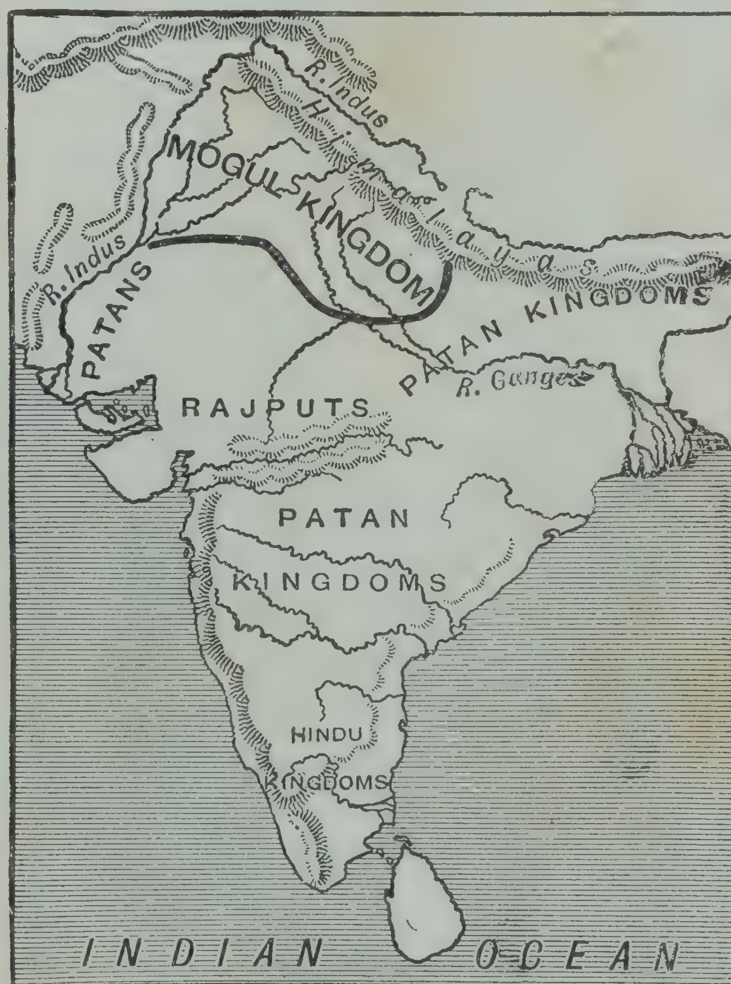
10. Akbar the Great.

1. Akbar was only thirteen years old when his father died. He was too young to rule, so a brave Turki chief named Beirám, who had married his father's sister, took charge of him and ruled the kingdom for him for five

years. He taught the young prince how to ride and swim and how to use the bow, the spear and the sword. He did not teach him to read and write for he could neither read nor write himself.

2. At the age of eighteen Akbar became king and reigned for 50 years. He died about three hundred years ago. He was the best and greatest Muhammadan king who has ever ruled in India and so he is called Akbar the Great.

3. When he came to the throne, he was king only of Delhi and the Panjâb. Look at this map and you will see how small his kingdom was at first. But he took all the countries in North India right down to the Vindhya mountains, and Kábul or Afghanistan as well. Look at the next map and you will see how large Akbar had made his kingdom before he died.



AKBAR'S KINGDOM WHEN HE CAME TO THE THRONE.

4. Akbar was a very wise and thoughtful prince. He saw that, unless he could make the Hindus love him, his power would never be firm and strong. So he treated them very kindly. He was just as kind to the Hindus over whom he ruled as he was to the

Muhammadans. He did not knock down their temples nor break their idols to pieces, nor did he hurt them in any way. No Hindu king could have been kinder to the Hindus than Akbar was.

5. The Rajputs were very fond of Akbar. At first he had to fight with them for they thought that he would try to hurt them, as the Patán kings had done, and they would not obey him. But they saw how strong and how brave he was and this made them fear him and yet like him, for the Rajputs are a noble race and like all brave men. He overcame the Rajput princes and then treated them kindly. He let them keep their own country and only asked them to obey him as their king.



AKBAR.

6. Akbar married a Rajput lady himself, and when his eldest son Salím, who afterwards became king, grew up to be a man, he married him to another Rajput lady named Jódbai. The brother of Jódbai was a brave Rajput prince named Mán Singh. He was one of Akbar's chief generals.



Walker & Boutall sc.

AKBAR'S KINGDOM WHEN HE DIED.

7. Perhaps you would like to know what Akbar looked like. He was a tall, big man, with a broad chest and long arms. He had a fair reddish face, which grew brown as he grew old. His father was a Turk and his mother a Persian. So he was half a Turk and half a Persian. His strength was very great. As a boy he had lived in the cold mountains of Kabul, and this had made him strong and hardy. He was very fond of riding and walking, and often walked thirty or forty miles. He could swim well, and climbed the highest hill with ease. He was the best shot in the country. He called his best gun "Straight-shooter"; with this gun he shot nearly two thousand wild beasts.



JODBAI.

11. Núr Jehán, 'Light of the World.'

1. Akbar's son Salim took the name of Jehán-gír, or 'World-Taker,' when he came to the throne. He was the fourth Mogul King. His mother was a Rajput; so he was half a Hindu. At first he married a Rajput wife, but afterwards a Persian lady named

Núr-Jehán, who was one of the greatest queens who has ever ruled in India.

2. In the reign of Akbar there lived in Turkestan a poor Persian named Gheiás, who did not know what to do to get food for himself and his young wife. He could read and write well. Some one told him to go to India, where men like him would be sure to get work. So he put his wife on an old pony that he had, and, walking along by her side, he set out on the road to India. Soon after they left home, a little baby girl was born. She was so pretty, and had such a bright sunny smile, that her father called her 'Mihr,' or 'the Sun.'



NUR JEHAN.

3. The way to India was long, the wind was cold, and the passes were filled with snow. Very soon all the food that Gheiás had brought with him was done. His pony fell down and died, and his wife was so thin and weak that she could scarcely walk. He could not carry both her and the child, so he put little Mihr under a bush, hoping that some one would pass that way and take her up. But before he had gone very far the mother found that her child was gone, and made the father go back for it.

4. When he got back to the bush he saw a large black snake with its mouth wide open, just going to swallow his little child. He killed the snake, thanked God that he had come in time to save it, and took it back to its mother. Just then some men came up on

camels. They gave Gheiás food to eat, and helped him and his wife and child to get to India.

5. When he reached Delhi the Persian soon got work, and, as he was a clever man, he rose from one post to another till at last Akbar made him one of the chief nobles of his court. Little Mihr grew up to be the sweetest and prettiest of all the young ladies in Delhi.

6. There was then at the Court a very brave young Persian chief named Sher Afkan, or the Tiger-Slayer, because he had once killed a tiger with one blow of his sword. He asked Mihr to be his wife, and she said she would. Her father, too, said she might marry him. A short time afterwards Prince Salím, the eldest son of Akbar, saw her, too, and asked her father to let her be his wife. But he said he could not break his word, which he had given to Sher Afkan, even for the sake of the king's son. So Mihr married Sher Afkan, and went away with him to Bengal.



JEHAN-GIR.

7. When Salím became king, he could do as he pleased. He sent men to kill Sher Afkan and take

away his wife by force. When they had done the cruel deed, they took Mihr, who was now a widow, and brought her, with her little girl, to Delhi, to the court of the king. Jehán-gír changed her name to Núr-Mahal, or the 'Light of the Palace,' and wanted her to marry him.

8. But the heart of the lady was sad at the loss of her dear husband. She was very angry with the king, who had caused him to be killed. She would not speak to Jehán-gír, nor even look at him, for a long time. At length, when six years had passed, she thought she had mourned long enough, and said she would marry him.

9. Jehán-gír was filled with joy, and again changed her name to Núr-Jehán, or the 'Light of the World.' They were married with great pomp, and from that time Núr-Jehán was the real ruler of the kingdom. Her husband let her do what she liked, for he knew she could rule much better than he. He said that all he wanted was plenty of nice food to eat and good wine to drink. She gave all the orders and made her old father and brother the chief nobles of the Court. So you see the poor little girl, who was left under a bush on the wayside, afterwards came to be a mighty Queen.

10. We know a good deal about the court of Jehán-gír and what he did and how he lived. An English noble named Sir Thomas Roe was sent out to India by a king of England, named James the First, to ask that English merchants might trade with India. He wrote a book about his visit to India.

11. He stayed about three years in Delhi, and

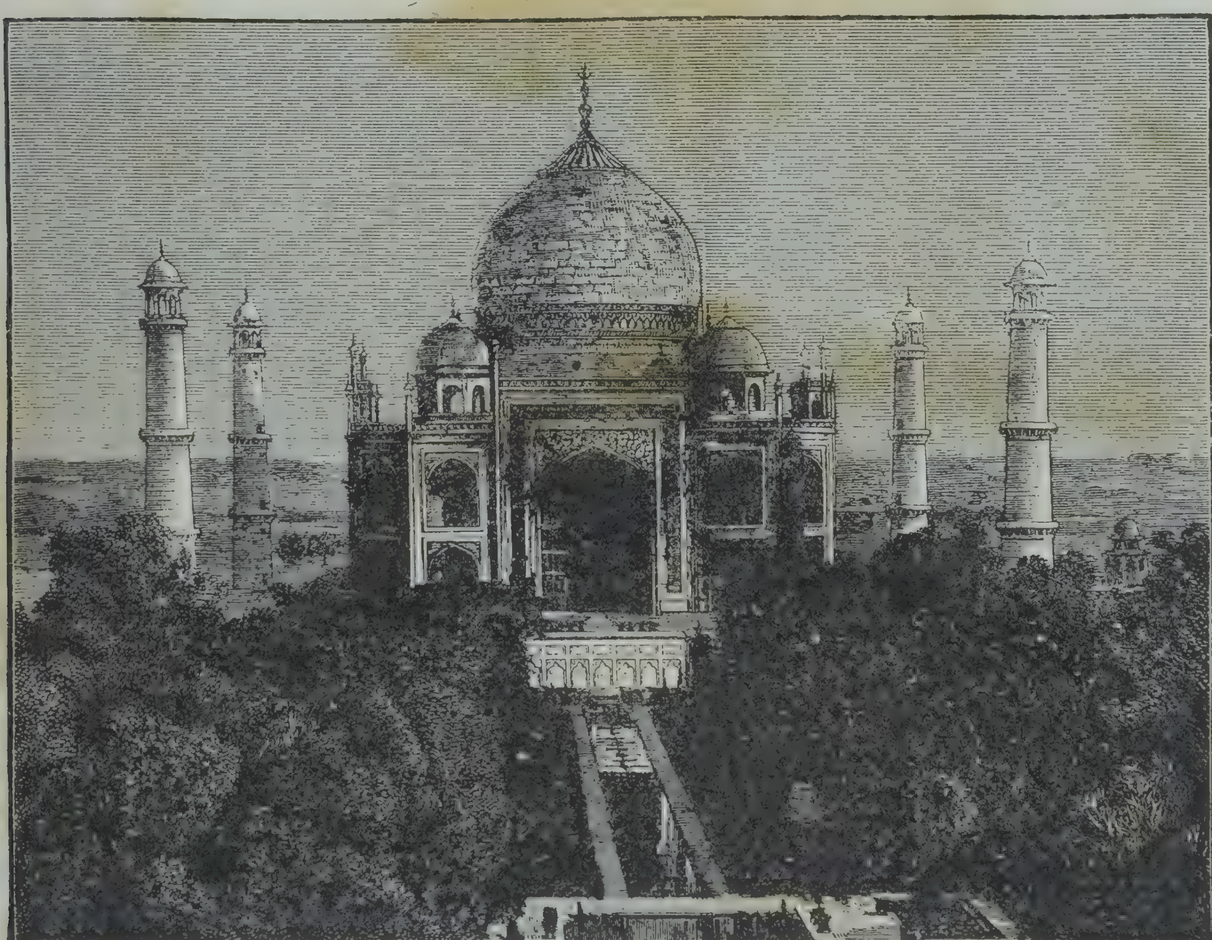


SIR THOMAS ROE AND JEHANGIR.

often went to court to see the king. Here is an old picture which was made at the time. You see Sir Thomas Roe, in the dress of a native of India, going to see Jehán-gír. Nearly every evening there was a grand dinner, and Sir Thomas Roe tells us that the king often took so much wine that he got quite drunk.

12. When he asked the king for leave to trade, he told him that he must ask the Queen, as she was the ruler of the country. So he got the leave that he wanted from Nur-Jehán and then went back to England.

12. The Taj-Mahal.



THE TAJ-MAHAL.

1. The grandest of all the Mogul kings was the fifth, the son of Jehán-gir. He was callad Shah-Jehán or

the 'King of the World.' He raised great cities and palaces and tombs and mosques, the finest buildings in India.

2. As soon as he became king he killed all his brothers and their helpless little children so that there might be no one left to fight with him for the crown. Although he began his reign in this cruel way he ruled the country well, and was a much better king than his father, Jehán-gír. He was not so slothful nor was he so fond of wine.



MUMTAZ-MAHAL.

3. The wife of Shah-Jehán was a fair Persian lady named Mumtaz-Mahal. She was the niece of Núr-Jehán. She loved her husband very much, and he loved her with all his heart. After they had been married for fourteen years she fell ill, and it was seen that the time had come for her to die. Her weeping husband asked her what he could do to show his love for her. She said, "Please do not marry any other wife after I am dead, and build over me a tomb that will keep my name alive for ever."

4. Shah-Jehán promised to do what his dying wife asked him, and well did he keep his word. He never

took another wife, and he built over Mumtaz-Mahal the glorious Taj-Mahal. It is the finest and most costly tomb in the world. It stands on the banks of the river Jumna at Agra, and still looks as fresh as if it had been built yesterday. It is of pure white marble. It took thirty years to build, and cost thirty lacs of rupees.



SHAH-JEHAN.

5. Shah-Jehán also built the Jumma Musjid or Great Mosque at Delhi, and the Móti-Musjid or Pearl-Mosque at Agra. It is the most beautiful house of prayer in the world.

6. The last days of Shah-Jehán were very sad. One of his sons named Aurangzeb seized on the throne and killed all his brothers, and kept his old father for seven years in prison till he died.

13. How the Mogul Power Ended.

1. The sixth Mogul king was Aurangzeb or the 'Throne Adorner.' He was the last Mogul king who had any real power. He hated the Hindu religion, and treated the Hindus so badly that they would not obey him, and many Hindu chiefs made kingdoms of their own.

2. We have seen that Akbar treated the Hindus

very kindly. He was a just, kind, and good king, and the Rajputs and other great Hindu nations were glad to have him for their ruler. He let them do what they liked so long as they did not hurt others, and he did not try to make them change the faith of their fathers. But Aurangzeb thought he would please God by forcing the Hindus to become Muhammadans, and was very cruel to those who would not obey him. He knocked down their temples and broke their idols to pieces just as the old Arabs had done.



AURANGZEB.

3. Shah-Jehán, the father of Aurangzeb, had given him a great army, and with this army he had, in his father's reign, overcome the Patán kingdoms in the Deccan or that part of India south of the Vindhya mountains.

4. But the hill country in the west of the Deccan, which is now called Bombay, he could not take. In the old days there were no roads in this country, and the hills were covered with great forests. At the top of nearly every hill there was a fort, and every fort had a chief who ruled the villages close by.

5. The people who lived in this hill country were

called Mahrattas. They were small, active men, brave and hardy, and rode on ponies which were very strong and could go very far without being tired.

6. The Mahrattas were formed into one nation by a chief named Siváji. For twenty-five years, the whole of the second half of his reign, Aurangzeb lived in the Deccan, trying in vain to overcome Siváji. He died at the age of ninety, and after his death the Mahrattas became stronger and stronger, and took one part after another of the Mogul kingdom till there was very little of it left.

14. Siváji, the Mahratta Rajah.

1. The father of Siváji was a Mahratta chief who was scarcely ever at home. He used to leave his little boy at Poona in the charge of an old Brahman, who did not teach him to read and write, as reading and writing would be of no use to him, but to ride and shoot and wrestle, and to use the sword and dagger and spear. He often used to sing to him songs out of the old Hindu books about Ráma and Krishna and other Hindu kings of old days. He told young Siváji that he too ought to win a name and fame for himself as these old kings had done.

2. The other Mahratta chiefs often went down into the low country to fight, and Siváji used to go with them. By the time he was twenty years old he was at the head of a band of young men all brave and hardy like himself. When he thought he was strong enough, he took a hill fort, called Purandhar, from another Mahratta chief.

3. Then he took one hill fort after another and became stronger and stronger, and his fame spread far and wide. Every year he would take his men down into the low country, after the rains were over and the grain in the fields had been cut, and plunder villages far away. Then he would rush back with the plunder to one of his hill-forts, where he was safe.

4. At length the King of Bijapur, a large Patán kingdom in the Deccan, heard of him, for Siváji had plundered some of his villages. He sent an army against him under a chief named Afzal-Khán.

5. Siváji knew that his men were not so strong as the big, well-armed Muhammadan soldiers of Afzalkhan, and could not fight them on the open field. He sent word that he was afraid of the Khán, and would yield to him if he would come and meet him alone. The Khán trusted him, and went to meet him in a thin muslin robe with one man, leaving his guards behind.

6. When Siváji looked out from his hill-fort and saw the Khán coming to meet him, he asked his mother to bless him, as she might not see him again. He put on chain armour underneath his clothes and a steel cap under his turban. Up his sleeve there was a crooked dagger called the scorpion, while inside his right hand he held sharp steel claws called the wág-nak or tigers' claws. They were fastened on to his hand by two little rings which went round two of his fingers, so that when he closed his hand all that could be



WAG-NAK.



SIVAJI ON HORSEBACK.

seen were the two rings, and it seemed as if he were wearing steel rings on his fingers.

7. When the Khán met Siváji, he put his arm round him to embrace him like a friend. Then Siváji opened his hand, struck the claws into his body, like a tiger, and killed him with his dagger. At the same time his men who were hiding among the trees close by, rushed out on the Muhammadan soldiers, who did not know they were anywhere near and were not ready to fight, and put them to flight.

8. Siváji then led his men all over the country, for there was no one to stand against him. The other Mahratta chiefs soon heard how he had killed the Khán and driven back his army and many of them joined him. He spread the news over the country that he had come to save the Hindus from the Muhammadans. The Patán kings of the Deccan were at that time fighting against Aurangzeb and could not put down Siváji. At length the king of Bijapur was forced to make a treaty with him and to let him rule over all the Mahratta country on the west coast.

9. By this time Aurangzeb had seated himself on the throne of Delhi. He, too, heard of the rise of Siváji and sent a great army against him under his uncle Shaista-Khán, whom he had made Vice-King of the Deccan. He marched into Poona with his army. Siváji knew he could not fight openly against so strong a foe. So he put on the dress of a Hindu beggar, but underneath the dress he put on armour, as he did before, and up his sleeve he had his dagger. With twenty men dressed like himself he went into Poona along with a great crowd of people who were going to a wedding.

10. When he and his men got close to the house in

which Shaista-Khán was living, they suddenly ran into it and very nearly killed him. He only escaped by jumping out of a window, but his fingers were cut off, before he could take his hand off the window-frame, by Siváji, who was close behind. The guards, hearing a noise, rushed in, but the Mahrattas all jumped out of another window and ran away as fast as they had come and mixed with the crowd in the street once more. Shaista-Khán grew so afraid that he left Poona and Siváji was left free to roam over the country.

11. After a time, Aurangzeb sent another great army against him, and this time Siváji said he would yield, if the Mogul king would let him keep a part of his country and make him a general in his army. To this Aurangzeb said he would agree, but he only wanted to get Siváji into his power that he might kill him.

12. Siváji then went to the Mogul court, at Delhi, but he was treated so badly there that he saw at once that his life was in danger. He shut himself up in a house saying he was very ill. The house was guarded by the soldiers of Aurangzeb, but Siváji was carried out of it, to a safe place, by some of his own servants, in a large basket which the guards thought was full of sweetmeats. Then he shaved off all the hair on his face, smeared ashes over his body so that he looked like a beggar and no one knew who he was, and escaped to his own country.

13. Soon after this, Siváji was crowned king of the Mahrattas. He died at the age of fifty-two, while Aurangzeb was still reigning. The Mahratta chiefs never forgot the lessons he had taught them. Every

year they led their men out to plunder other countries and made many a king pay them one-fourth of all the money he got from his people every year. This they called *chouth* which means one-fourth. At length they took Delhi, and for a long time one of their chiefs ruled there in the name of the old Mogul king whom he put in prison.

15. Why the English came to India and how they fought the French.

1. Englishmen first came to India to trade. They came to buy things which were not found in Europe, and to sell things which were not found in India. Rice, pepper, cotton, indigo, ginger, spices, cocoa-nuts and the poppy and sugar-cane, from which opium and sugar are made, do not grow in cold countries like England, and in old times cotton and silk cloths were made in India better than in England. On the other hand these traders brought to India velvet and woollen cloths and copper and quicksilver and iron and steel goods, which could not be had in this country.

2. Three hundred years ago, about a hundred English merchants made up their minds to trade with India. The queen of England, Elizabeth, gave them leave to do so. They first sent their ships to Surat on the western coast because it was the chief port of the Mogul kingdom. They called themselves the East India Company. These merchants afterwards got several towns on the sea-coast, of which the three chief were Calcutta, Madras and Bombay. These were then little villages but they have since that time

grown larger and larger and are now the richest and largest towns in India.

3. The English East India Company made such large profits that other English merchants formed companies and traded with India in the same way. At length, after a hundred years had passed, all these companies joined together and made one large company, called the United East India Company. The King of England gave them the sole right to trade with India.

4. Other nations in Europe also sent out traders to India. They were the Portuguese, the Dutch and the French. The chief French town was Pondicherry south of Madras.

5. About 150 years ago, war broke out in Europe between the English and the French; and so, all over the world, wherever there were French and English, they began to fight with one another. Each tried to drive the other out of India. The fighting between the English and the French lasted for about twenty years and in the end the English won the day. The chief leader on the French side was Dupleix and the chief English leaders were Lawrence and Clive.

16. Robert Clive, Founder of the English Power in India.

1. Robert Clive was one of the most famous Englishmen who has ever lived. When he was a very little boy at home he was so fond of fighting with other boys that his father did not know what to do with him. So he sent him to school. At school he would

do nothing but fight. At the head of a band of other little boys armed with stones, he would make war upon the shopkeepers in the village and break their windows unless they gave him something.

2. Once, when he was at school, he laid siege to a shop and lay down in a ditch so as to make a dam across it with his body and turn the water into it so as to flood the shop. The masters of the school all said he would come to no good, and so, as soon as he left school, his father, to get rid of him, sent him off to India.



ROBERT CLIVE.

3. When young Robert Clive first came to Madras, he was made a writer. He soon got tired of this work and when the war with the French began he fought so well that the Governor of Madras made him an ensign or young officer in the army. He soon showed how well he could lead other men. He laughed at danger and did not know what fear was. The native soldiers were very fond of him and would go anywhere with Clive at their head. They called him 'Sábit-Jung,' the 'Firm-in-Fight.'

4. Dupleix, the French leader, was a very clever

man who had lived in India for a long time. He wanted to drive away the English traders from India so that the French might get all the trade for themselves. He had four thousand native soldiers called "sepoys" who had been trained to fight by French officers.



DUPLEIX.

5. At first the French were stronger than the English. Dupleix took Madras, but after a short time Major Lawrence, a brave English officer, came out with troops from England and drove him away. Then peace was made and the French and English could no longer fight openly against each other.

17. The Famous Siege of Arcot.

1. Although the French could no longer fight the English openly, Dupleix did not give up his plan of driving the English out of India. He still kept up his army and in order to get pay for his men, till he should be able to attack the English again, he hired them out to help a native chief named Chanda Sahib who was trying to take away the kingdom of the

Carnatic or the great plain of Southern India from another chief named Muhammad Ali. The chief city of Chanda Sahib was Arcot and the chief city of Muhammad Ali was Trichinopoly.

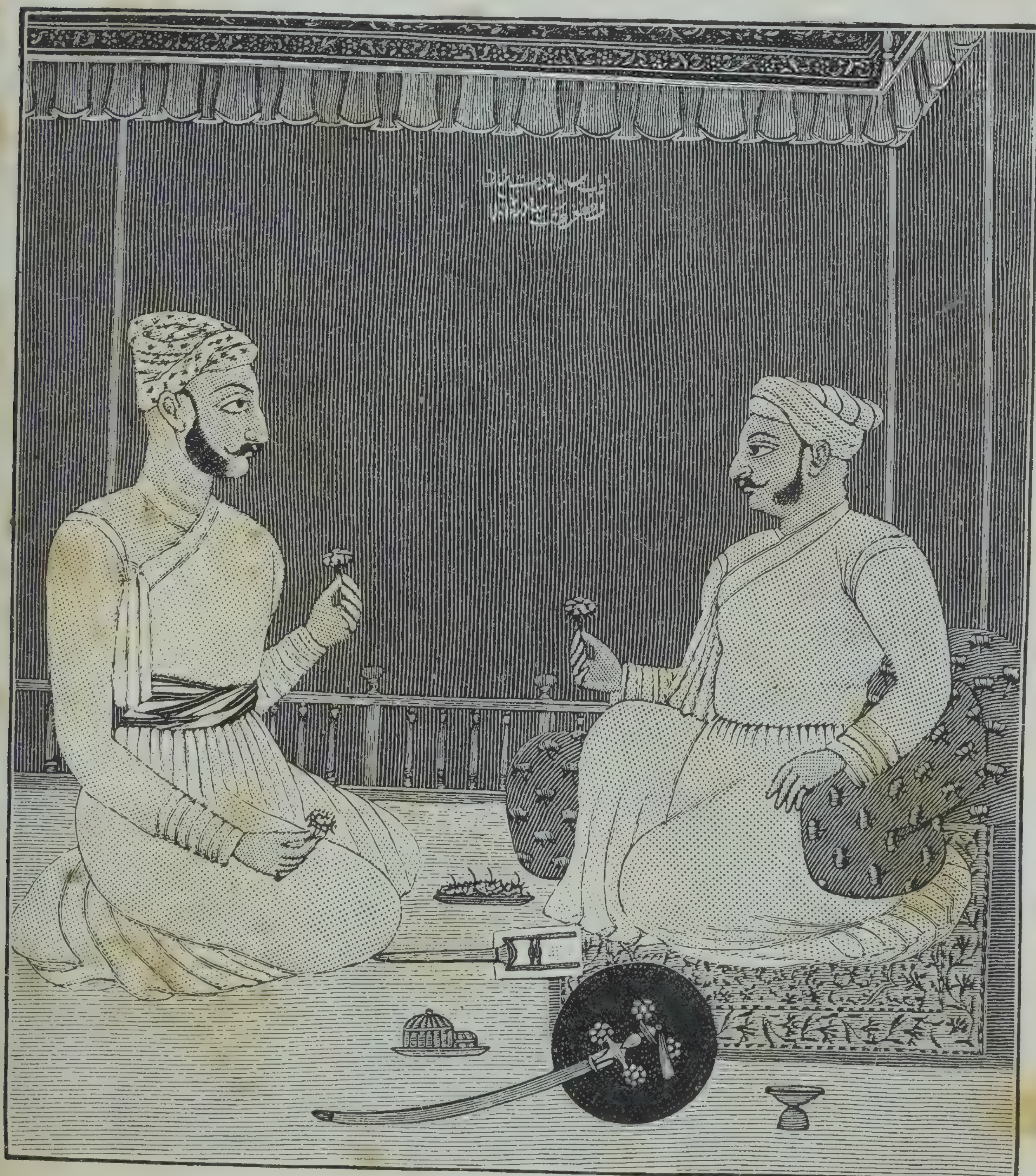
2. Chanda Sahib, helped by the French, soon put Muhammad Ali to flight, shut him up in Trichinopoly and laid siege to that town. Muhammad Ali saw that his foes were much stronger than he was and he wrote to the English at Madras and begged them to help him.

3. The Governor of Madras at once sent a small force with some food and arms, to help Muhammad Ali. They were led by Ensign Clive who fought his way into Trichinopoly, through the French troops, and out again, so bravely that he was made Captain. He told the English Governor that Muhammad Ali could not hold out much longer and he said that the best thing to do was to send an army to take Arcot, as Chanda Sahib would be sure to leave Trichinopoly if he heard that his own chief city had been taken.

4. The English Governor did as Clive told him. He could only spare five hundred soldiers, 200 English and 300 sepoys, and they were men who had never been in a real fight before. But they were enough for Capt. Clive. It took him six days to reach Arcot which is seventy miles from Madras, and as his men had not been well drilled before, he drilled them every day on the march.

5. As Clive marched into Arcot by one gate, the troops of Chanda Sahib fled out by another. He treated the people who lived in the town kindly and did not take away anything that belonged to them but

paid them well for the food they brought him for his men. When the men of Arcot found how kind Clive



CHANDA SAHIB.

was they brought him all he wanted and helped him to mend the walls of the fort which were very old and shaky.

6. As soon as Chanda Sahib heard that his chief city Arcot had been taken, he sent off ten thousand

men under his son Raza Sahib to retake it, just as Clive had said that he would. For nearly two months Raza Sahib tried in vain to take the fort. Clive and his brave soldiers beat him back every time he led his men on. More than half of them were killed and at last they had very little food left to eat. But no man ever thought of yielding. The spirit of Clive filled every one of them. The native sepoys fought as bravely as the English soldiers. When hardly any food was left, they begged that all the rice might be given to the English soldiers and only the water in which the rice had been boiled given to them, for this, they said, would be enough for them.



MAJOR LAWRENCE AND MUHAMMAD ALI.

7. At last the English Governor sent some more men to help Clive. As soon as Raza Sahib saw them coming, he fled. But Clive followed him from one place to another and made him so afraid that at last he would not stay to fight but ran away as soon as he heard that Clive was coming.

8. Major Lawrence and Clive then went to Trichinopoly, and after a hard fight, drove away the French. They made Muhammad Ali King of the Carnatic. Chanda Sahib fled into Tanjore and was put to death by the rajah of that country.

9. Captain Clive went to England. The king of England made him a Colonel in the army. The East India Company gave him a sword worth £500. He became very rich and famous, and was known as the 'Hero of Arcot.'

18. The Black Hole of Calcutta.

1. Just after the famous siege of Arcot, in South India, Bengal, which was still in name a part of the Mogul kingdom, was ruled by a young man named Suraj-ud-doulah, or the 'Sun of the state,' who had just come to the throne. He was called the Nawáb. He was only twenty-five years old, and had been very badly brought up. He had scarcely ever been out of his father's palace, and his mother had given him everything he asked her for. He was weak, cruel, foolish, and self-willed, and knew nothing of the world outside his palace. He had heard that Calcutta was a rich city, and he longed to plunder it.

2. Soon after he came to the throne he ordered the English to pull down the walls of their fort, and when they said they would not do so, he marched on Calcutta with an army of 50,000 men. There were only 170 English soldiers in the fort, and they had no brave leader, like Clive, at their head. They thought they were not strong enough to fight such a

large army, and so they sent away the women and children to their ships, which sailed away, and gave up the fort on a promise that their lives should be spared.

3. Suraj-ud-doulah then went to sleep, and his soldiers put the English prisoners, 146 in number, into a little room which was just large enough to be the prison for one man. It was so hot and dark that it was known as the Black-Hole. There they were kept all night. They begged the cruel soldiers to let them out, but in vain. One after another dropped down and died. When the door of the prison was opened in the morning, only 23 were alive.



SURAJ-UD-DOULAH.

4. When the sad news reached Madras, the English, who were in that town were filled with grief and anger. Colonel Clive had just come out from England again with fresh troops. He sailed at once for Bengal, but it took him three months to get there, though it now takes only four days, for at that time there was no railway, nor were there any steamers. As soon as he landed, Clive re-took Calcutta without the loss of a man.

5. When Suraj-ud-doulah heard that Colonel Clive,

the great Sábit-Jung, the Firm in Fight, had come to Bengal and taken Calcutta, he began to be afraid. He had been scarcely one year on the throne, but he had ruled so badly that every one was tired of him and wanted to get rid of him. A plot was made by some of his own men to make some one else king instead of him. At the head of this plot was his own chief general, named Mir Jáfar, who wrote to Clive and said he would join him with all his men if he would attack Suraj-ud-doulah.

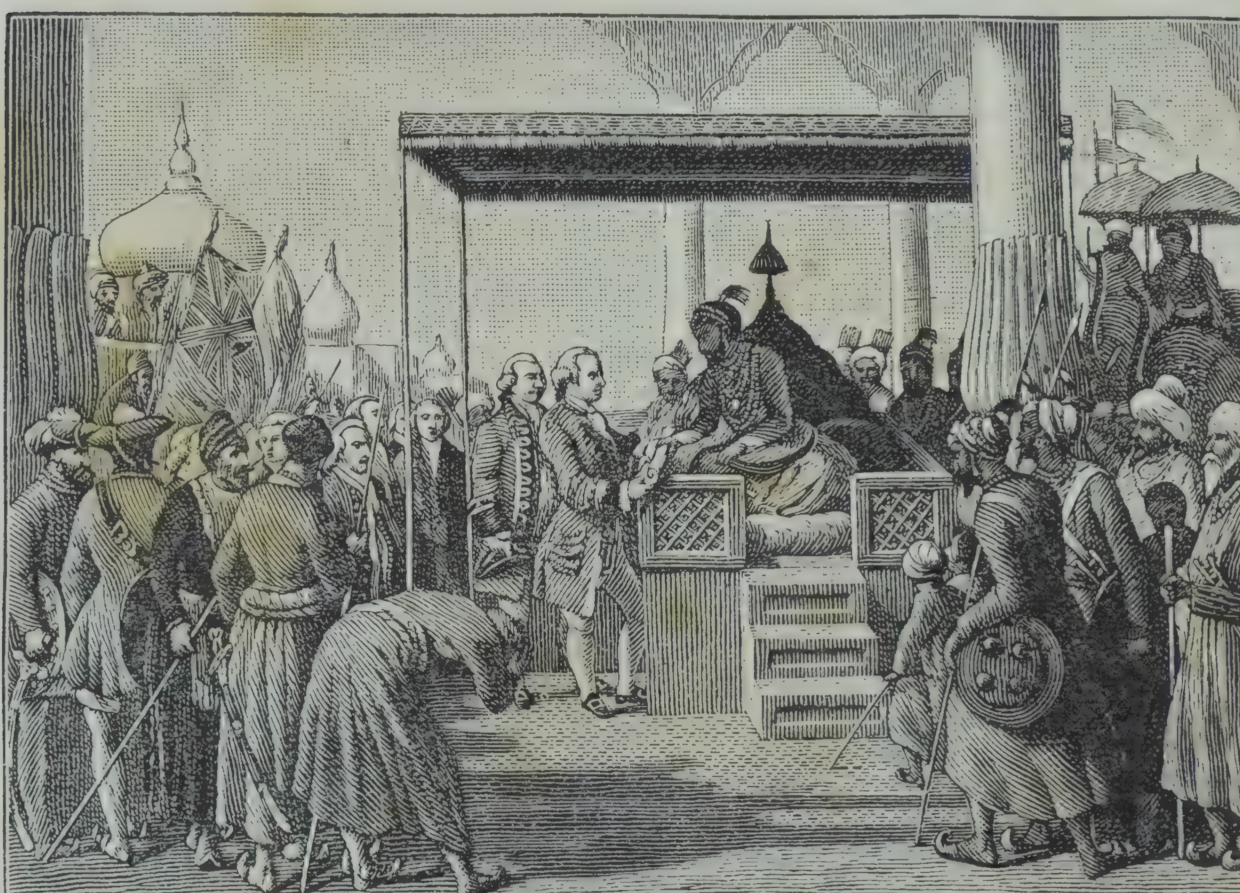
6. Clive then marched northwards from Calcutta with his army. He had only 1100 English soldiers, 2000 sepoys, and 10 cannon. The Nawáb had 50,000 foot soldiers, 18,000 horsemen, and 50 cannon. The battle was fought at Plassey in the year 1757. Mir Jáfar did not join the English, as he had promised, but kept close by, to see which side would win. In the evening the army of Suraj-ud-doulah ran away. Mir Jáfar was made Nawáb, and Suraj-ud-doulah was caught, as he was running away, and killed, by the son of Mir Jáfar.

7. Soon after this Colonel Clive went back to England again. The king of England made him a Lord, and he was one of the greatest men in the country.

8. Mir Jáfar did not rule well. He thought only of his own ease and how to enjoy himself. The English, who had become, after the battle of Plassey, the strongest power in Bengal, made his son-in-law, named Mir Kásim, Nawáb in his place, and for three or four years he ruled the country. Then he thought he would make war on the English and drive them out of the

country. He was joined by two other great rulers, the Mogul king, Shah Alam, and the king of Oude, Shujá-Doulah. But they were all three defeated in the battle of Buxar.

9. Lord Clive then came out once more as Governor of Bengal. He made a treaty with the Mogul king at Allahabad, in 1765. In the picture you see the



CLIVE AND SHAH ALAM.

Mogul king giving Lord Clive the treaty. By this treaty the English got the country of Bengal in the place of Mir Kásim, the former ruler. It is now called the Presidency of Bengal. Before this Clive had taken from the French the country north of Madras, called the Northern Circars. It was the beginning of the Presidency of Madras. Lord Clive is called the Founder of English power in India.

19. Hyder Ali of Mysore.

1. The upland country of Mysore in the south of India stands, like the top of a table, between the ghauts on the east and the west, and the Nilgiris on the south. It is the home of the Canarese people, and is now ruled by its own rajah or king, who is a firm friend and ally of the English. It has always been a Hindu kingdom, except for about fifty years, when it was ruled by two Muhammadan kings, Hyder Ali and his son, Tippu Sultan.



HYDER ALI.

2. Hyder Ali was born about 200 years ago. His father was a poor Patán soldier. Hyder, like Siváji, could neither read nor write, and, like him, he too began life as a robber. He was the captain of a small band of men, whom he did not pay in cash, but by a share in the plunder which they took. He and his men carried off sheep, or cattle, or grain, or the goods of the villagers. He gave each of the robbers half of what he stole, the other half he kept for himself.

3. In a few years, more and more men joined Hyder,

so that he was able to take a hill fort. He now called himself a chief, and armed and drilled his men. The Hindu ruler of Mysore heard of him, took him into his service, and paid him for his troops. He was made a captain in the Mysore army. He grew richer and stronger, and at last became the general of the whole army.

4. Just then the rajah, who was very young, quarrelled with his uncle, who was ruling the kingdom for him till he should grow up to be a man. Hyder said he was on the side of the Rajah, and in his name he took away all power from the uncle and put him in prison. For some time he ruled in the name of the Rajah. Then he quietly put the Rajah into prison and seated himself on the throne as the Sultan or King of Mysore.



WARREN HASTINGS.

5. Hyder ruled Mysore for twenty-two years. During the rest of his life he kept fighting with the Muhammadan King of the Deccan, who was called the Nizam; with the Nawáb or King of the Carnatic, Muhammad Ali; with the Mahrattas and the English. He wanted to

take the whole of Southern India, just as he had taken Mysore, and as he was much braver and stronger than Muhammad Ali, and had a much better army, no doubt he would have done so if it had not been for the English, who helped Muhammad Ali whenever Hyder attacked him.

6. Once he led his bands of cruel horsemen all over the plains that lie below the ghauts and came close up to Madras. He swept over the country as the Afghans did over Northern India, killing the people, burning the villages, cutting down the grain, and carrying away the cattle. From Fort St. George, at Madras, the English could see the whole country in a blaze.

7. They did not think that Hyder would be so bold as to come right up to Madras, and so they had no troops ready to fight. They sent word to Calcutta, and the Governor General, Warren Hastings, sent down troops from Bengal under a brave officer, Sir Eyre Coote, who drove Hyder back into Mysore. For many years afterwards, the country people used to tell tales of the dreadful days when Hyder overran the Carnatic and of the cruel deeds of the Mysore horsemen.

20. Tippu Sultan.

1. When Hyder Ali died, his son Tippu became Sultan of Mysore. He reigned for twenty-five years. He was as brave as Hyder, but did not rule so well, nor was he so wise. Although Hyder was a Muhammadan he did not try to force Hindus to become Muhammadans. He let them follow their own faith and their own

customs in peace. But Tippu, like Aurangzeb, tried to do as the Arabs had done long before. He thought it was his duty to make war on the Hindu kingdoms that lay round Mysore, and force the Hindus to become Muhammadans and to kill or hurt those who would not change their faith.



TIPPU SULTAN.

2. Tippu hated the English, for he had fought against them in the army of his father, and well knew that they had kept him from taking the Carnatic and becoming king of that country. But he did not at first fight against them. He led his armies into Coorg, a little Hindu kingdom in the western ghauts close to Mysore. He took the country, killed a great many Coorgs, and brought away a large number to Mysore as captives.

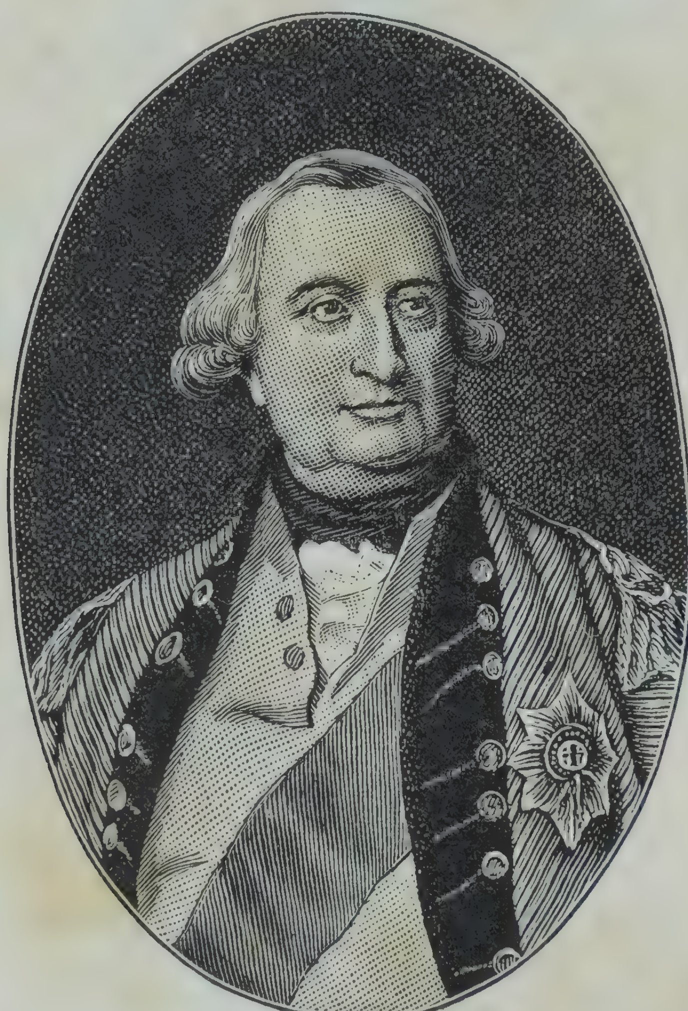
3. Then he went down below the ghauts to the west coast, and took the countries of Canara and Malabar. Here, too, he treated the people very cruelly, killed a great many of them, and made many of them Muhammadans. Some of the merchants in Calicut, the chief town of Malabar, would not give Tippu as much money



TIPPU AND THE MERCHANTS OF MALABAR.

as he asked for. So he sent them away to a large rock in the sea, and kept them there till they died for want of food.

4. Eight years had passed, and Tippu had become stronger and stronger. He was puffed up with pride, and thought he was the strongest king in India.


LORD CORNWALLIS.

He went down, far south, into Travancore, and tried to take that country too. The Rajah of Travancore was in a great fright. He knew he could not fight with so strong a foe as Tippu, and he had heard how cruelly he had treated the people of Coorg and Malabar. There was no one to help him but the English, so he wrote to them and begged them to save him from Tippu.

5. Lord Cornwallis was now Governor-General. He wrote to Tippu and told him to let Travancore alone. When Tippu said he would not do so, war was made on him by the English. The Nizám and the Mahrattas both joined the side of the English, for they had seen how strong Tippu was getting, and they feared that he would fall on them after he had taken Travancore.

6. Lord Cornwallis himself came down from Calcutta

to Madras. He led the English army up into the highlands of Mysore, driving Tippu before him. The armies of the Nizám and the Mahrattas were of no use, for they rushed off to plunder the Mysore villages far and near, and left all the fighting to be done by the English.

7. The English army then took Bangalore and marched on Seringapatam, the chief town of Tippu. It is close to the city of Mysore, on the banks of the river Kaveri, which flows all round it. When the English cannon began to beat down the walls, and Tippu saw that his fort would very soon be taken, he begged for peace.

8. Peace was made, and Tippu had to pay all the cost of the war. He also had to give up half of his country, which was divided between the English, the Nizám, and the Mahrattas, although the last two did not deserve to get anything, because they had not done any fighting. This was how the English got Malabar, on the western coast, and the countries of Madura and Salem.

9. For seven years Tippu kept the peace. Then he thought he would once more try to fight the English. He sent to the great French general, Napoleon, who was their deadly foe, and asked him to come and help him to drive them out of India. He also wrote to Muhammad Ali and asked him to join him.

10. The Governor-General was now Lord Wellesley. He came down from Calcutta, and once more the English armies marched up into Mysore. Tippu was again shut up in Seringapatam, and after a short siege the English took this town. Tippu was killed fighting in a gateway. All that part of Mysore which belonged

to the old Hindu rajahs before the time of Hyder was made into a new kingdom. The old rajah had died



KRISHNA RAJAH

long before this. A little boy who was one of his family was taken out of prison and placed on the throne. His name was Krishna Rajah. All this happened just a hundred years ago.

21. State of India before English Rule.

1. For nearly a hundred years after the death of Aurangzeb, there were fearful wars all over the country. There was no good strong ruler to keep peace and order in most parts of India. There were a great many Hindu rajahs and Muhammadan nawábs, all fighting against one another.

2. In the north of India, fierce Afghan and Persian chiefs kept rushing over the wide plains of Hindustan, killing the people, burning the towns and villages and carrying away goods and cattle.



NADIR-SHAH.

3. The fiercest and most cruel of them was a Persian named Nádir-Shah or the 'Rare King.' He was a big heavy man six feet high, with a dark face, thick eye-brows, a voice like thunder and eyes that flashed like lightning. In his belt there was a dagger, and a battle-axe of steel in his hand. He and his men spent one whole day in killing the people of Delhi. He took away to Persia the great peacock

throne of Shah-Jehan and all the golden crowns and jewels of the old Mogul kings.



VILLAGE LOOK-OUT.

4. In the Deccan or Central India the Muhammadan kings kept fighting with the Hindu chiefs and rajahs. Hundreds of thousands of poor people were killed and many countries were laid waste. Bands of Mahratta

horsemen swarmed over the country, cutting down the corn for their horses and killing and plundering the people. In those days every village had strong walls and thorn fences round it to keep it safe from robbers.

5. The man who ploughed a field had his sword by his side, all ready to fight. In many places there was a 'Look-out,' on which a man stood looking to see if robbers were coming. In every village there was a big drum which could be heard a mile off. As soon as a robber was seen the drum was beaten and all the men in the fields fled behind the village walls.

6. No man could travel without a strong guard, for no path was safe. Many parts of the country were left untilled. The few roads that had been made in former days were roads no longer, for no one took care of them.

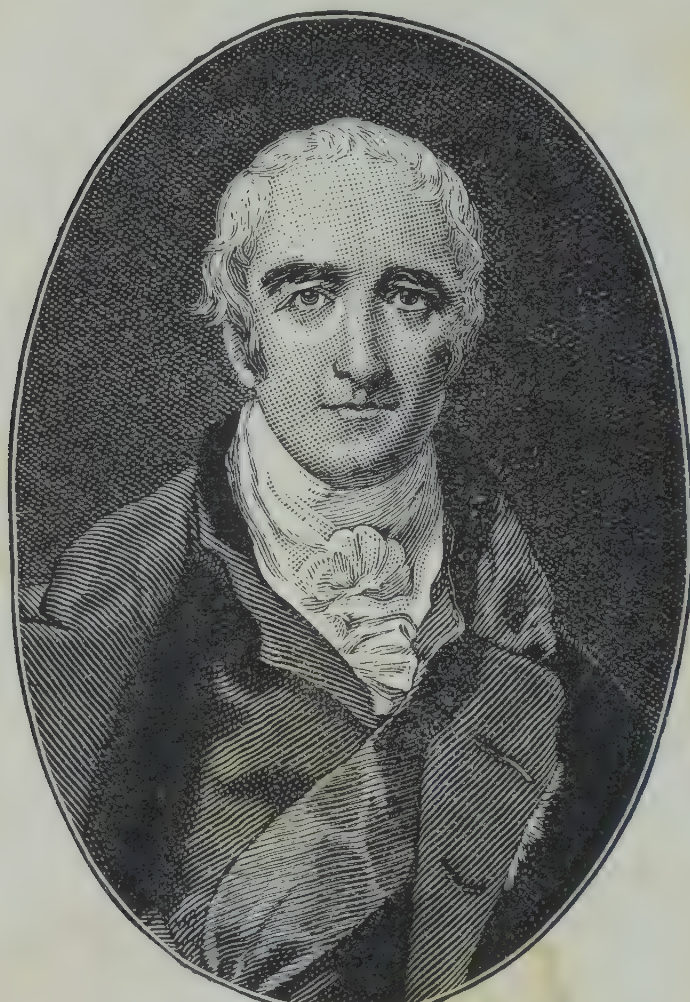
7. In Southern India, Hyder, and after him, Tippu, led their armed bands of cruel horsemen to the east and to the south and to the west, killing the people, burning their villages and carrying off their goods. It seemed as if India would soon become one great desert and scarcely any one be left alive in many parts of the country.

22. How the English became the Rulers of India.

1. About 100 years ago a great English lord named Lord Wellesley came out to India, as Governor-General. Up to his time the English had not thought of ruling over the whole of the country, as Akbar had done. They had taken some countries in India, but each time

they had done this they had been forced to do so, because some Indian king had first made war on them and tried to drive them out of India. All they had wanted to do was to trade.

2. In a family, all the children obey the head of the family, the father. He takes care of them and tells them what to do and what not to do. If any child does what is wrong or tries to hurt the other children, the father punishes it.



LORD WELLESLEY.

3. So, in a good kingdom, the people obey the king as children obey their father. The king takes care of them, keeps them safe from harm and does not let any one hurt any one else.

4. In the same way, in a great country like India, if there is to be peace and safety everywhere, there must be one good, strong king over all the other kings. A king like this we may call an over-lord or emperor. He must be very strong, so that he may be able to make the other kings or chiefs obey him. He must be wise and good like Akbar was, so that he may be able to make good and just laws for the people to obey. He must be very rich, so that he may

be able to help those who are poor when there is a famine.



5. At the time of which we speak the English were the strongest, the richest, and the wisest power in India. Lord Wellesley saw that the time had come for them to stop the robbing, the killing, and the plundering that were going on everywhere, and so save India from ruin. The other great powers were the

Nawáb of Oude in North India, the Nizám and the Mahratta chiefs in Central India, and Tippu, Sultan of Mysore, in Southern India. The Sikhs, a great nation in the Panjáb, kept within their own country. The Mahrattas were the strongest of these powers.



LORD HASTINGS.

6. The map of India, under Lord Cornwallis, before Lord Wellesley came out from England about 100 years ago, will show you how large British India then was.

7. Lord Wellesley wrote to the other great powers and asked them to obey him as their 'overlord.' He said that if they did this he would send into the country of each of them a strong army which would keep the peace and drive away all foes. Each of them would have to pay for the cost of this army, and each chief would have to agree not to fight with any other chief, to rule his people well, and not to hurt them.

8. The Nizám, who was the weakest of the great powers, and very much afraid of the Mahrattas, at once agreed to do as Lord Wellesley asked him. A strong English army was sent to Hyderabad, the

country of the Nizám, to keep him safe, and since then the Nizáms have been the friends and allies of the English, and have ruled their country in peace.

9. If Tippu and the Mahratta princes had done as the Nizám did, it would have been well for them, and their children's children would now be reigning princes.

10. Tippu would not agree. He made war with the English, and, as we have seen, he was killed in the war and his country given back to a Hindu rajah, whose son's son now rules Mysore as an ally of the English.

11. Some of the Mahratta princes at first agreed, but afterwards broke their word and fought against the English. For the next twenty years there were wars between the Mahrattas and the English. Lord Wellesley conquered some of them, and another great Governor-General, Lord Hastings, conquered the rest. The Bombay Presidency and the Central Provinces were formed by Lord Hastings out of the countries taken from the Mahrattas.

12. Lord Wellesley is called the second maker of British India and Lord Hastings the third maker. This was because they added so many countries to British India. Lord Clive was the first maker. He made the Bengal Presidency and began Madras. Lord Wellesley made the Madras Presidency as large as it now is. He also made the North-West Provinces, the country round Delhi and Agra. Lord Hastings made the Bombay Presidency. Look at this map and you will see how much larger British India was made by

Lord Wellesley and Lord Hastings in about twenty-five years.



23. How Lord William Bentinck made the Roads Safe for Travellers.

1. The first eight Governor-Generals had to make many wars, but when Lord Bentinck came out to India, as the ninth Governor-General, all fighting had

ceased and there was peace everywhere. This was because Lord Wellesley had made the English the 'over-lords' of India. No king or chief could make war on any other king; for, if he did, the Governor-General would stop him. The people were also safe. Their king could not hurt them; for, if he tried to do so, the Governor-General would stop him.


LORD WILLIAM BENTINCK.

2. In time of war the ruler has to take care of the army and get ready to fight the foe. A great deal of the money of the country is spent on fighting. When there is peace, rulers have time to look about them and see how they can make the country better and the people happier. As there was peace in the time of Lord Bentinck, he had time to do a great deal for the good of the people of India.

3. One of the first things he did was to make the roads safe for travellers. For many years before his time no one could travel without a strong guard. All over the country there were bands of Dacoits or gang-robbers and Thugs or stranglers. Many a man left his house on a journey and never came back. He

had been killed by robbers, and his poor wife and children never saw him again.

4. The Dacoits went about in gangs of thirty or forty men in the dress of common travellers. They found out where a rich man's house was, and rushed into it at night with torches. They robbed the people who lived in the house, treated them very cruelly to make them show where their money was, and often killed them.

5. The Thugs were still more cruel and deadly than the Dacoits. The Dacoits only hurt or killed men if they would not give up their money, but the Thugs always killed. They worshipped a goddess called Káli, and thought she was pleased with them when they killed people. They went about in small bands of a dozen men or more. They, too, put on the dress of peaceful villagers, and made friends with some lonely traveller whom they killed in the forest or on the road-side, far away from any house, by throwing a handkerchief round his neck and strangling him. They then took away what he had and buried him. When they went home they did work in their fields or their shops just like other men. No one, not even their own wives and children, knew what they really were nor how they killed men. They had a secret language of their own, and secret signs which no one knew but themselves.

6. Lord Bentinck sent out English officers to hunt down the Dacoits and Thugs. In seven or eight years over 1500 Thugs were caught and put in prison. Here you see some of them in the picture. What fierce cruel faces they have! After a few years not one was

left, and roads were made safe for travellers for the first time for hundreds of years.



THUGS.

24. Lord Dalhousie, Fourth Maker of British India.

1. Lord Dalhousie was the thirteenth Governor-General. He came out to India about fifty years ago, and did a great deal to make the country richer and happier than it was before.

2. He is called the fourth great Maker of British India because, like Lord Clive, Lord Wellesley, and Lord Hastings, he brought several native countries under British rule.

3. The first of these countries was the Panjáb in which the Sikhs live. The Sikhs are brave men and

fight well. Their greatest king was Ranjeet Singh. He was a friend of the English. After his death, the Sikh leaders made war on the English, but they were overcome; and then, to put a stop to the constant fighting in the Panjáb, and to keep India safe from the Afghans, whose country lies close by, Lord Dalhousie took the Panjáb under British rule. The brave Sikh soldiers were made into regiments with English officers, and are now some of the finest native troops in the English army in India.



RANJEET SINGH.

4. The Mahratta country, between the rivers Godavery and Mahanadi, to the north of Hyderabad, was made into the Central Provinces by Lord Dalhousie, as the Mahratta king of the country died and left no son.

5. The Nawáb of Oude had ruled so badly, and did so much harm to the people of Oude that they made great complaints to the Governor-General. Again and again the Nawáb was told by one Governor-General after another that, unless he ruled better, his country would be taken from him. But he got worse and

worse. To save Oude from ruin, Lord Dalhousie placed it under English rule, gave the old Nawáb a large pension and told him to go and live in Calcutta.



Walker & Boutall sc.

6. After these countries had been added by Lord Dalhousie, British India was more than one-third larger than it was before. Look at the map on this page, and also at the map of India in the time of Lord

Hastings (page 70), and you will see how much larger British India was made by Lord Dalhousie. Since his time no more has been added to it, although British Burma was afterwards made much larger.



LORD DALHOUSIE.

7. The king of Burma foolishly made war on the English. He was overcome, and that part of Burma, called Pegu, with Rangoon as its chief town, added to British Burma.

25. Benefits of English Rule.

1. In these days, if you want to go from Madras to Bombay or Calcutta, or from any large town to another, you take your seat in a nice railway carriage and go along at the rate of 20 miles an hour. But fifty years ago there was no railways. It took weeks to go as far as you can now go in a day, and often much longer. Lord Dalhousie caused the first railway to be made, about 50 years ago. It was 20 miles long. There are now more than 20,000 miles of railway.

2. In the old days, it was very hard to get English goods in villages far away in the country, and they were very dear, because it cost merchants a great deal of money to take them on carts by road. They are now very cheap, because it is now very easy to take goods anywhere by railway, and it costs very little.

3. In former times, when there were a great famine, thousands of poor people died, because it was hard to take grain to them from other parts of the country where there was grain. But now, when there is famine anywhere, good people in England, and India, and America, give money to buy grain, and it is easily taken anywhere by railway, and so the poor people have food to eat.

4. The water in many large rivers in India runs away and is lost in the sea. If this water could be made to run over the land, people would be able to grow crops where they cannot do so now for want of water. Lord Dalhousie caused many canals to be dug to take the water from rivers over the dry land. He made the great Ganges Canal, the largest canal in the world. The canals which he made, run, like new rivers, over 3000 miles of country, and make it rich, so that crops are grown where no crops grew before.

5. While Lord Dalhousie was Governor-General, a great many schools were opened in which English and the native languages were taught. In his time there were 25,000 schools in India. This number has grown larger and larger, so that now there are more than 250,000 schools with more than four millions of pupils.

6. In the old days very few people wrote letters,

partly because very few people were able to read and write, and partly because there were very few roads and no railways, so that letters had to be carried by men called runners. There were no postage-stamps, and the charge for carrying a letter a long distance was very much more than for taking it a short distance. Only rich people were able to send letters by post. But Lord Dalhousie caused half-anna stamps to be used so that a letter may now be carried from one end of India to the other, nearly 2000 miles, for half an anna. A post-card may be sent as far for three pies. Unless India were under one good strong ruler, this could not be done. The post now goes over 80,000 miles, and carries 400 millions of letters in a year.

7. The post, however, takes three days to go from Madras to Calcutta. If a man in Madras wants to send a message to a friend in Calcutta, a thousand miles away, in five minutes, he can now do so by the telegraph, which flashes his message along a wire as fast as lightning can go. To send a short message in this way costs only a few annas. The first telegraph wires were put up in the time of Lord Dalhousie.

26. The Great Sepoy Mutiny.

1. Just one hundred years had passed since Robert Clive had won the battle of Plassey, and founded English rule in India. Great changes had been made, and although these changes had been made for the good of India, many of the Indian people did not like them.

2. We, who live in these days, know how useful the railway and the telegraph are. We should be very sorry to lose them. And we are very glad to have cheap half-anna postage, and good schools, and hospitals, and newspapers. But at first, many of the natives cf India, who had never heard of these things before, were afraid of them and thought the English meant to harm them.



SIR JOHN LAWRENCE.

3. Some of them said that the long lines of steel rails and telegraph wires were chains with which the Earth itself was being bound, and that they too would soon be bound in chains like the earth. When they saw the long railway trains, with heavy carriages, running along without any horses or bullocks to draw them, they said they were the work of the devil. When they found that a message could be sent along a wire like a flash of lightning, a hundred miles in a second or two, they were filled with great fear.

4. We know how useful it is to know the English language, and what a good thing it is to have schools in which English may be learnt, but at first many men, both Hindus and Muhammadans, thought that a boy

would become a Christian if he learnt English. The Hindus thought that the English wanted to break their caste by opening schools and hospitals. They well knew that the Patan kings and Aurangzeb and Tippu had forced many Hindus to become Muhammadans, and they thought that the English would now force them to become Christians.

5. These silly tales, which we in these days laugh at, because we know they were not true, were spread among the sepoys or native soldiers in Bengal and Oude by wicked men. The chief of them was a Mahratta chief named Nána Sahib, who wished to become king himself. And there were many chiefs in Oude who had lost their power, and could no longer rob and plunder the villages that lay near them. They thought they could get back their power if the English were driven out of the country.

6. All at once a great many of the sepoys broke out into mutiny or war against their rulers whom they had sworn to obey. They shot their English officers and killed every English man, woman, or child they could catch, as if they were mad, and then marched away to Delhi, which had been the chief city of the Mogul kings. Here an old Mogul prince was living who had been treated very kindly by the English. He put himself at the head of the rebel sepoys and called himself the King of Hindustan.

7. But the native soldiers in other parts of India would not join the rebel sepoys. They said, "We have eaten the salt of our officers and will not hurt them." They meant that they had sworn to be true to their officers and would not break their oath. The

Sikhs had, a few years before, been the deadly foes of the English, and fought bravely against them. But after their country, the Panjáb, had been taken and placed under a great and good man, Sir John Lawrence, they had seen how good the rule of the English was and how much happier they were under it than under their own rulers. They were true to the English, and fought as bravely for them as they had once fought against them.



GENERAL HAVELOCK.

8. English armies marched on Delhi from Madras and Bombay and Calcutta. They took all the towns held by the rebels, and in a few months Delhi too was taken. General Havelock defeated Nána Sahib, who fled into the jungle, and was never heard of again. In a year or two there was peace once more, everywhere.

27. How the Queen of England became Empress of India.

1. Victoria, the Queen of England, now saw that the time had come for her to take all power from the East

India Company into her own hands. In 1858 she became Queen of India, and the United East India Company, after lasting for about 150 years, came to an end.

2. About twenty years later, in 1877, the Queen took the title of the Empress of India. She was the best ruler that India ever had. She was good and kind to every one. She was as much the Queen of the poorest beggar in India as she was of the proudest noble in England.



VICTORIA, EMPRESS OF INDIA.

3. As the Queen of England could not live in India she sent out a great English lord to rule in her place. He was called the Viceroy. The first Viceroy she sent out was Lord Canning. Since then there have been ten Viceroys. The present Viceroy is Lord Curzon.

4. The worst evil that can now come into India is famine. There were just as many famines in the old days as there are now, but very little was done or could be done to save the people from dying. The king of one country did not know much about what was going on in another country, or if he did know he did not care. Even if he did know and did care he

was not able to send help, for there were few roads and those roads were bad. And there was so much fighting going on everywhere that kings had no time to think of anything else. So, when a great famine came, millions of poor villagers died. There was no grain to eat and no water to drink in their own country, and none could be brought from any other country.



LORD CURZON.

5. But now all India is under one rule, and the ruler of India, the Viceroy, cares as much for one country in India as he does for any other. When a famine is coming on, he hears all about it, day by day, by the telegraph. He gives orders that grain shall be taken to that part of India by railways from other parts where there is no famine and sold at a very low rate. If poor people have no money at all to buy grain they are given easy work to do and paid for their work so that they may have money to buy grain. And as all India is now under one rule the nations of India are like brothers of one family. They all help one another and send money and grain to any country where there is famine. And good people in England



Photo. Gunn & Stuart.

EDWARD VII., EMPEROR OF INDIA.

and America are filled with pity, and send ship-loads of grain from their own country and lacs of rupees to help. In these days therefore famine does not do nearly so much harm as it did before the English took the country.

6. You know now how good it is for the people of India to be under one good, strong and wise ruler, instead of being split up under a great many chiefs and kings all fighting against one another. The people of India now live side by side like the children of one family and are far happier than they ever were before.

7. In January, 1901, Victoria, the good kind Queen of England and Empress of India, died. Her eldest son, who was called the Prince of Wales, was placed on the throne, with the title of Edward VII., King of England and Emperor of India. He also rules over a large part of North America called Canada, and the continent of Australia, and many islands and towns in other parts of the world.

GOD SAVE THE KING!